

Every dead Thus every dead Egyptian was identified with
 Osiris and
 wfn^dfi^ed bore h*s name- From the Middle Kingdom onwards
 it was
 with Osiris, the regular practice to address the deceased as
 "Osiris So-
 and-So," as if he were the god himself, and to add the
 standing epithet " true of speech/" because true speech
 was
 characteristic of Osiris.¹ The thousands of inscribed and
 pictured tombs that have been opened in the valley of
 the
 Nile prove that the mystery of the resurrection was
 performed
 for the benefit of every dead Egyptian ;¹² as Osiris died
 and
 rose again from the dead, so all men hoped to arise like
 him
 from death to life eternal In an Egyptian text it is said
 of
 the departed that " as surely as Osiris lives, so shall he
 live
 also; as surely as Osiris did not die,so shall he not die; as
 surely
 as Osiris is not annihilated, so shall he too not be
 annihilated."
 The dead man, conceived to be lying, like Osiris, with
 mangled body, was comforted by being told that the
 heavenly
 goddess Nut, the mother of Osiris, was coming to gather
 up
 his poor scattered limbs and mould them with her own
 hands
 into a form immortal and divine. " She gives thee thy
 head, she brings thee thy bones, she sets thy limbs
 together
 and puts thy heart in thy body." Thus the resurrection
 of
 the dead was conceived, like that of Osiris, not merely as
 spiritual but also as bodily. " They possess their heart,
 they
 possess their senses, they possess their mouth, they
 possess
 their feet, they possess their arms, they possess all
 their
 limbs."⁸
 Combat If we may trust Egyptian legend, the trials
 and contests
 SetTnd ° ^ t ^ le ro7a* h ° use did not cease with the
 restoration of Osiris

placed in a bull's skin, which was Murray, *The
 Osircion at Abydos* (Lon-
 probably that of one of the bulls which don, 1904), p. 31.
 Under the earlier
 were offered up during the celebration dynasties only

kings appear to have
 of the service. From this skin the been identified with
 Osiris,
 deceased obtained further power, and ² A. Morct,
Mystircs Egyptiancs
 his emergence from it was the visible (Paris, 1913), p. 40.
 symbol of his resurrection and of his ³ A. Erman, *Die*
agyptische AV-
 entrance into everlasting life with all *ligionp* pp. 111-
 113. However, in
 the strength of Osiris and Horus" later times
 the body with which the
 (E. A. Waliis Budge, *Osiris and the* dead came to life
 was believed to be a
Egyptian Resurrect ion, i. 400). spiritual, not a material body ;
 it was
¹ A. Erman, *Aegypten imd aegyp-* called *sahu*. See
 E. A. Waliis Budge,
tisches Leben im Altermum, p. 416 ; J. *The Book of the*
Dead? i. pp. lvii. sqq. ;
 H. Breasted, *History of the Ancient* *id., Osiris and the*
Egyptian Reswrec-
Egyptian s^ pp. 149 sq. | Margaret A. *tiony*, ii. 123^ .